

[REDACTED]

Must Remain in
Transcription Room

M 2214

Friday, February 9, 1973

Group II

Barn

MR. NYLAND: I want to correct a mistake I made. You have to make allowances for my memory because I have been for about two years without the ability of looking up things in a book and correcting or rectifying. The other night I said, talking about Imitatio Christi, and I mentioned Augustine as the author - that was a mistake. Thomas A Kempis was the man and Augustine wrote Confessions. I just want to--to correct it.

I listened to last Monday, to the end. I liked the meeting. I think there were many good statements. In a very general way, you make Work still too complicated. Too many thoughts and feelings go into it which do not belong, not at the time when you want to talk about Work or even when you Work. When the Work as a principle is established, you can then start philosophizing; but when the principles of Work are not emphasized enough or apparently they are not held in the background and form the basis of what you are going to say, you must not talk too much about other things.

For instance, this question of 'I', also when one makes an attempt to create it - the fact that you have to create it of course is based on that

fact of non-existence of 'I', and that the effort means that you want to create that 'I' as an entity so that then you can profit by the existence of it when it starts to function. Now it is true that when this 'I' starts to operate, that there is a certain activity and--or, in order to illustrate it correctly, we use simply an intellectual description. It does not matter so much where the 'I' is, provided it is there and it is present to you. To understand better how the 'I' functions, we explain it in an intellectual way, although the same principle also is true for any kind of an emotional presence which we consider another part of 'I', mainly the benevolence.

But when we talk about an 'I' functioning to give us data about ourselves, it is like an operation which takes place in the brain, in a certain section of the brain. It is an activity. Certain parts of the brain are set into motion. And sometimes that activity can be recognized, that is, one becomes--it becomes as it were sensed by one, very much the same as when you think and you use your forehead - the brain part that is in front - and it is used for the formulation of words, it is an activity which takes place in that part of the brain. Now when you make a statement or a sentence or you read certain things which you also receive in the front of your brain and you start to think about it and you stop, as it were, the word formulation, the thoughts then as a process is transferred more to the back of your head in the section which we call pondering. When that what is being described or what you are reading has a certain feeling connected with it, the section of the brain which is particularly interested in a--in a contact with the feeling center as coming from the brain, is the thalamus and the hypothalamus. Those are different sections, we call them departments of the brain. And when you are very careful and sensitive enough, you will notice that there is a change of activity from the front to the back.

Moderators' Meeting

May 6, 1999

1. Tape M2214 and Discussion

Description of what an "I" is.

2. Office Announcements and Information (if there is any).

3. Group I – Donna / David W. Is that still so?

4. Group II – Barn – “State of the meeting”

For the month of April the meeting was moderated by Bob, and Ernie. Ernie will be dropping out at the end of May and Bob has been doing it longer than Gerry Benowitz's record, needless to say we need new blood before the end of the month

6. Group II –III The City -Who is moderating now? “State of that meeting?”

As far as we know Fred, Jacques, and Gerry were doing the meeting. Moderators will stage work day for the 16th to include alternate Music at FF House on the 15th.

7. Unfinished business or New business?

How about that.... Next meeting will be on the 3rd of June?

Now the same happens when this particular 'I' is created and starts to function. There is an activity then which can be noticed as above the temples because that is the particular place we know is designated for the formation and also the place where this 'I' should operate and, in certain cases, it is possible to register also an activity. Now this registration of an activity is noticed by the ordinary brain because the brain remains active even during the process of having so-called observation going on when 'I' is functioning. 'I' functions in that part of the brain, but other parts of the brain are realizing that something is going on. And that is registered as a certain form of knowledge in the brain itself, so that then when the process of 'I', in an observing process, continues and the activity above the temples is active, it is noticed by what we say, oneself, noticed by the ordinary brain, the unconscious part of the brain. So that then there is a perfectly good statement that one says 'I' is aware of 'it' and 'it', as far as the ordinary brain is concerned, notices the existence of an activity which the brain itself also describes as 'I' because the attempt - that is, the beginning of the effort which was made - started in one's unconsciousness.

Now the question is, when 'I' functions and the ordinary mind becomes not really aware - although I've used that word before and it is true, when it is just a mentioning, just a noticing, one can say that 'I' is aware of 'it' and 'it' is aware of the existence of 'I'. So far, so good. But when you now allow your ordinary mind to continue to describe what is taking place, you're not sending enough energy for the continuation of 'I' and, as a result, 'I' stops functioning. And this takes place many times when, as a result of 'I' existing or as a result of an effort, an 'I' being created, and particularly when one is in a certain state of emotional involvement in which then an experience can take place, that 'I' is present to one, you start to affect

that particular continuation when you go over into a little description of the 'I' existing and 'it' realizing the existence of 'I'. And when you continue to embroider on that fact, you lose entirely the possibility of an 'I' continuing to exist. So that when that happens to one in one's attempts, you have to be very careful that you don't dwell on the state you are in and describe it. Even if it is highly emotional, even if it is religious, even if there is connected with it a wish for a continuation of that, the answer is not the emphasis on 'it' or any form of unconsciousness or even on any kind of activity taking place in the brain.

The emphasis must be placed time and time again on the continuation of 'I', which means that the 'I' has to be continually created. And the emphasis must remain on 'I' all throughout this process of an 'I' observing 'it'. I want to say that because sometimes one is extremely happy that an 'I' can exist and gives you information. It even creates, in the mind and in the feeling, a state of elation, particularly when this 'I' functions in giving you information about yourself which you, as you know, again with your ordinary mind, you can rely on and that it will be useful and that it is an addition to your self-knowledge. But you must never forget that any of--any continuation of the thought about that activity is unconscious and that it is necessary not to acknowledge too much the state in which one is, but immediately starts to apply again the wish for the creation of 'I' so that the objectivity process can continue to exist.

It came up in last Monday and I think it was perhaps not clearly understood what actually takes place because even the questioner was not entirely correct about that. And it goes over then into, as I say, a description of a perfectly wonderful state in which one is, in which one honestly is quite asleep. Now it does not mean that that is not a wonderful sleep, but it is asleep. 'I' must remain in existence all the time for the process of an

awareness. When 'I' is not fed, when not enough energy is going in the direction of such creation, the functioning of the 'I' is not complete and sometimes disappears. By disappearance I mean that the machinery which is set in motion in the temples or above in that region, does not receive any energy to run the machinery. And of course, when the machinery doesn't run, it is exactly the same as if there is no 'I'. I don't want to complicate the--the explanation by saying that 'I' is reduced or goes to the background and of course then is not available. It is much simpler to say, as a result of not feeding 'I', 'I' at that time dies. It is not there. It disappears. It goes up in thin air, as it were, and it has to be pulled back, if it still exists - although I doubt even that - pulled back again to the Earth where your temple is.

And it is a good word, that 'temple'. It is where 'I' belongs. It is in that region of the brain which is already with a name separated from the rest of the brain like a temple, a house of God, exists differently, separately from the rest of a village. And it is in that section that worship takes place and where 'I' is venerated. But you see, when you want to pray, when you want to use this 'I', you cannot have too much noise going on around the temple. It has to be very quiet. And not even the thought about the process, lovely as it may be and maybe having given you a certain result at a certain moment or maybe even a little longer - enough of that acknowledgment of the existence of the temple is sufficient to satisfy the surrounding. But the temple exists to be worshipped in. And you just enter again through the door of the temple to see that 'I' still can function and receives energy from you.

Partly it is true that that energy comes from oneself and it is partly true that that energy can come by means of prayer for the feeding of 'I'. But then the prayer is not the state of one's total personality being emotionally involved in that what is worship of God as a whole. It is a very specific

process that must link up with the formation of 'I' and the continuation of 'I' because, if it doesn't (do) that, the religious feeling goes over into wishes of wanting to join that what is God without having paid attention enough to the condition of oneself on Earth. And therefore it is quite dangerous because the continuation of a description, even, of an emotional state - which is valuable in itself - is giving too much attention to that what is not important.

You see, a state of that kind is important, in the beginning, to have a wish for 'I' - but the only solution is 'I' as the only way. Religiously, in Christianity, it really means the only way by which one can enter the temple and worship God is by means of Jesus Christ. And Christ is the emphasis. Jesus is myself and Christ means for me the way for atonement or the road of being delivered. And that is, for us, Work. That is the only way by which we can reach freedom.

So if it comes up again, I hope you will not dwell too much on the surrounding of the temple. I hope that you will almost immediately go back again to the inside of the temple and start with the machinery of 'I' so that then, when that functions - and sometimes one wishes that it could function like an eternal light, constantly being there and not going out, as it were, to look at the surrounding to see what the noise is all about. Try to remember it.

Now if you have questions, we can talk about it.

Bob Provasoli: Mr. Nyland.

MR. NYLAND: Yah.

Bob: This is Bob Provasoli.

MR. NYLAND: Yah.

Bob: I'd like to ask you a question about what you were just talking about.

MR. NYLAND: Last Wednesday?

Bob: No, just now.

MR. NYLAND: Yah? Yah, how come now, because what has--

Bob: Because it relates to the question that I asked last Wednesday.

MR. NYLAND: Okay, then it's all right.

Bob: When I have an experience of something impartial and objective to me, the experience, the actual experience is very new and fresh and clear. And it feels--it feels very right. At the same time, I have an increasing--there's so much about myself that I don't know, that is a mystery to me and I want to know that. And the knowledge that I-- I don't really seem to acquire knowledge of myself through an attempt so much as that experience of clarity that I exist, but there's no real knowledge of myself.

MR. NYLAND: But you said a little while ago that there was so much new that you uncovered or that became known.

Bob: Not so much has become known so much as that I realize that there is so much that I don't know that I want to.

MR. NYLAND: Yes, but about that you have no knowledge. How do you know what you should--should know and don't know? All you know is what you know. If there's a certain, let's say, a certain volume in a--in a glass and it is half filled with water, when you see the glass you can say it's only half filled therefore there is still something to fill it or that it ought to be filled. But you have absolutely no knowledge about the totality of knowledge which might be possible for you. All you know is what you know. And as you discover every day a little bit more, you can say there may be some more but you have no knowledge about it. So the newness is simply in description of what you consider emptiness. And that's exactly the difference between that kind of a state you described and a result of wishing to work on oneself and

then acquiring knowledge, because the knowledge which you then acquire is of course also new, but it was--before it was unknown, now it becomes known. And then it is real knowledge.

Bob: It becomes known to the 'I' or to my ordinary mind or both at the same time?

MR. NYLAND: It becomes known to your 'I' because 'I' receives it. But since 'I' is still a mental functioning, although it is not thinking, that what is a fact registered in 'I' is then deposited in your memory. The total brain, when 'I' is functioning, will assist the process of observation on the part of 'I'. That I cannot separate. If there is activity in the brain in the form of this objective faculty, the rest of the brain notices that and wants, if at certain times the wish is strong enough, to assist in the fulfillment of that process. When 'I' is aware, the results of facts about myself being registered in the 'I', will lead quite logically to the deposition--to the position or rather to the--a deposit in my memory because such a fact, when registered, will belong to the past and my memory will remember an experience.

I've said it many times - the memory, I've said sometimes, has shelves. And the different facts of myself which I have received in the past as a result of thought processes, are of course lodged in my memory and are placed on certain shelves. And the facts that I receive by means of an objective method are also put in my memory. I've said many times that when I afterwards consider myself and try to describe experiences - with other words, when I think about what has been a past experience - I then have at my disposal two kinds of facts: one I call now the objective ones and the other is the subjective. I've even explained that it is like bottles which have a label on them and I have, when the time comes that I want to consider my past experiences in which then there are certain sections where 'I' existed and

gave information and also while my ordinary mind continued to exist and also has given me information, that I then have a choice to select whatever I consider a fact for myself which is more useful when I have in mind the using of such facts for the building or the establishment of a foundation. And that I think is a process one can--one can quite easily verify because there is really no difference in my life as a whole when two different ways of acquiring knowledge go on and both are parallel to each other. Both are giving me information. And the reliability is, when the information is objective, I attribute to that more value than subjective information.

Bob: I see.

MR. NYLAND: You understand now what I mean?

Bob: Yes, I think so.

MR. NYLAND: All right.

Bob: Is it your ordinary mind that ponders the--

MR. NYLAND: I think so. I think so, because in the beginning an 'I' can only collect facts. And the facts are represented by points of reference to the existence of my life. Only when the 'I' starts to function in a continued sense, that is, when the point can be extended to form a little line, the facts will contain or will be - as objective and also of course subjective fact - will be a description of the way I am. When I am at a certain moment, the description is only a point. When I am for a little while in movement or in any form of behavior, the description is like a little line. So all such facts, you might say, join together when they form a little line or separately, as a point, become available for me when afterwards I ponder about my experiences.

You understand?

Bob: Yes.

MR. NYLAND: It is difficult sometimes to see that an 'I' should continue to exist and not be satisfied with existing just for a moment. But then when that moment extends, the information refers not to the point of my life existing at the moment but to the continuation of my life being expressed in a manifestation.

All right?

Bob: Thank you.

MR. NYLAND: Good.

Roselyn Gitt: Mr. Nyland?

MR. NYLAND: Yes.

Roselyn: It's Roselyn Gitt. Lately I've found myself in certain reactive situations in which it appeared at that time that I had--I was able to make a choice to be the way I am or to be the way I wanted to be.

MR. NYLAND: You--you make that decision?

Roselyn: Well, I tried. But--and I've tried--and at that--I've tried because I've known about these ideas and I want to begin using these ideas in my life. But at those times I become very confused and I end up being used instead of using.

MR. NYLAND: Well, my question is: If you make up your mind that you want to--that you have a choice, you say, what kind of a choice is it?

Roselyn: To be my usual self or to move towards the kind of person I want to become.

MR. NYLAND: Yah, that is right. So if you make the choice and, let's say, you go, will we distinguish them as a subjective way and an objective way and you choose the objective way, how long does it last?

Roselyn: It usually doesn't last at all.

MR. NYLAND: That's right.

Roselyn: That's why I don't know how to make that break.

MR. NYLAND: It is the same problem as when one is unconscious and you would like to become conscious. The only way to make it last is to have more intensity of wish and perhaps a surrounding which is more conducive. It comes exactly to the same principle we talk about so often, that if I'm busy in an unconscious way and the energy is flowing in all kind of directions and activities and thoughts and feelings - and that is what I call of course my life force being expressed in all kind of manifestations and at the same time I say it is like a sleeping state because there is no real consciousness - when I, at--during such a period, think about my wish to Work, I have to introduce this particular effort of the creation of 'I'. And I know by experience that when I do create it, that sometimes it is there for a moment, sometimes I do not even reach that height. But when it is there and I want to continue with it, it's extremely difficult to make a little line out of a point. So you're saying, really, for yourself: What is really the difficulty of Working? And the answer is always the same: Make as many points as you can or make the wish so intense that you make a little bit more than a point and describe a line. And again the same picture of the line which is to be described is just joined a little bit together, many hiatuses in between as compared to the line which runs parallel which is my subjective existence, of which of course my mind, when it functions, has its own memory.

I think it's right to have a wish and it's right to force that wish, you might say, more to the foreground and push the different little wishes for the existence of myself to the background. When I honestly want to Work, I have to consider my wish to Work really very important because if I don't do that, my ordinary life will simply take over and push my so-called wish in the background.

You know what I'm talking about?

Roselyn: Yes.

MR. NYLAND: All right?

Roselyn: Yes, thank you.

Idell Conaway: Mr. Nyland?

MR. NYLAND: Yah.

Idell: In order for me to--to break the momentum of ordinary unconscious total sleep, I-- Well, I'm talking about a wish. My wish, I suppose, starts in my head briefly and it's immediately bombarded by feeling and--

MR. NYLAND: In the head?

Idell: No.

MR. NYLAND: Where?

Idell: I don't know. But--

MR. NYLAND: Solar plexus?

Idell: Perhaps.

MR. NYLAND: Where is the wish, you think?

Idell: Where?

MR. NYLAND: Uh-huh. Where is the wish?

Idell: Well, I think it's in my chest, but--

MR. NYLAND: Okay, let's assume it's there.

Idell: Okay.

MR. NYLAND: Is it bombarded by other wishes?

Idell: You know, I don't know.

MR. NYLAND: It may be.

Idell: But the wish is selfish.

MR. NYLAND: Selfishness - let's leave that out. The wish may be there. There

may be other wishes which, as you say, bombard it. It also may be a wish which is not very strong and then immediately other things take over and there may be wishes among the different things that take place. It all depends in what kind of conditions you are. And if, for instance, with your mind you happen to think about certain things and then you want to do that, then you push the wish for wanting to work, as I say, in the background. Now I may have that wish but it must be important for me so that I don't do what my other wishes or other thoughts would indicate. So for that I have to check my behavior because my behavior is many times the result of a wish on the part of my body or it is a wish instigated by my feeling and sometimes by my mind. And therefore I can judge by my behavior how many wishes there are and also, by the results of such behavior, how important it is to follow those wishes. So it becomes a comparison then, within oneself, of saying I'm busy with this and my head is full of thoughts and full of feelings. And you may be wanting to, let's say, wash the dishes and you would like to be attentive and even create 'I', at the same time your body is busy in an ordinary sense and also requires some attention so that you don't break a board--break a plate or a glass. Select only those times when you have very little interest in ordinary life.

Idell: But, Mr. Nyland, when--when a deeper wish comes to me, I get it so dirtied up, I mean, I-- this is the way I'm thinking now and I may be wrong and I'm--when I really need something, I'm in a terrible conflict because I feel that my--the intensity of my feeling, at certain times, is exactly against the creation of anything else.

MR. NYLAND: Is it, really?

Idell: Well, I'm afraid it is.

MR. NYLAND: Oh.

Idell: Because it's so close to being indulgent.

MR. NYLAND: What is?

Idell: And so--

MR. NYLAND: What is?

Idell: Intensity or--

MR. NYLAND: You mean the wish for becoming conscious?

Idell: Yes.

MR. NYLAND: Is that indulgent? You said a little while ago it was selfish.

Idell: Well, aren't they the same?

MR. NYLAND: Who tells you that you should not become conscious?

Idell: Well, when we talk about the creation of 'I', we--feelings and thoughts need to be as little as possible.

MR. NYLAND: That's right.

Idell: So--

MR. NYLAND: If you can.

Idell: I'm booming around just about to explode and I don't know, from there, what to do--

MR. NYLAND: I wouldn't Work.

Idell: --because I can't Work.

MR. NYLAND: I wouldn't.

Idell: But if I don't have this intensity--

MR. NYLAND: No, no.

Idell: --then I don't want to Work.

MR. NYLAND: Good. I think that if you reduce everything to a lower level, you will need less intensity for your wish, to start with. If the level of one's ordinary behavior is reduced practically to habit-forming or to a certain performance of my body where I really do not care very much that it

behaves one way or the other, I think I would have a perfect right to become observant of that what is taking place. And that's all that is required.

Idell: Just a cold--

MR. NYLAND: Yah, it doesn't--whatever--it isn't even an analysis.

Idell: Okay.

MR. NYLAND: It's a statement of the fact that I exist and the acceptance of that what I'm doing, and whatever I'm doing, that I simply bring that to the notice, you might say, of 'I'. Now there is no indulgence in that than only that I use part of my energy, which otherwise will be lost, for that purpose. And there's no selfishness in it because there is no objection to the continuation of even my ordinary unconscious state. And that's very far removed from taking anything away from someone else, which might be a reason for selfishness. So it becomes quite definitely an indulgence for a very definite purpose which I believe is more important for me than the continuation of my ordinary unconsciousness. So if that unconscious state, when it is a little bit heightened, would lead to an explosion, it would be much better to have Work be used as a safety valve.

Idell: Ah!

MR. NYLAND: You understand?

Idell: Yes.

MR. NYLAND: All right. And that will explain it for you.

Idell: But I'm afraid--I wish I didn't--

MR. NYLAND: You will see.

Idell: --could not have to have that safety valve.

MR. NYLAND: No, you will see now. When it comes up as something that might really create damage, you have that safety valve in order to alleviate the pressure of your emotion. Then you have a good motivation, unconsciously

correct, to save yourself; and objectively correct because it gives you a means for freedom.

All right?

Idell: Yes, thank you.

Bob Kline: Mr. Nyland?

MR. NYLAND: Yah.

Bob: Bob Kline.

MR. NYLAND: Yah.

Bob: On Wednesday, Michael Near asked a question and when I reflect on it, it is almost as if I were asking the question. It was a matter of acceptance.

MR. NYLAND: Of what?

Bob: Of myself.

MR. NYLAND: Was that the reflection after you thought about what Mike said?

Bob: No. It was the reflection (of the) question.

MR. NYLAND: Now make it clear now. You started with Mike--

Bob: Yes.

MR. NYLAND: --and then it became a reflection.

Bob: Yes.

MR. NYLAND: Of what? Yourself reflecting about what?

Bob: My-- I don't think I understand.

MR. NYLAND: No. Listening to Mike saying certain things produced in you some kind of a reaction. Maybe that what we talked about applied to a certain extent for you. Then you reflected on that.

Bob: That's right.

MR. NYLAND: And then it became a necessity to accept that whatever you were, in--if you could, in an objective sense. Is that right?

Bob: That's right.

MR. NYLAND: Good. Now let's go on from there.

Bob: Okay. I took the task that you gave him as my own and I applied it, and unfortunately there was no result. And right now I feel more alone than I did before. How can I Work from here?

MR. NYLAND: Well, in the first place, that what was Mike and the discussion with Mike, as it were, belonged to us, not to you. If you want to take it as something that actually applied to you, you have to be quite clear about your own description of that what you were, same way as Mike tries to describe what he was. If that--if you come to a conclusion about that and then want to apply a kind of a task which I gave him, provided you understood the task for yourself, my question would be: Are you sure you applied it correctly? Or did you know enough about Work to apply it in such a way so that it would be successful? And since I don't know that, I can ask you what did you actually do?

Bob: I asked different people who I felt somewhat close to here--

MR. NYLAND: Yah, but you see, it is the task for Mike.

Bob: Yes.

MR. NYLAND: Not for you.

Bob: (Then how?)

MR. NYLAND: Because it's not a question of just asking different people - they won't tell you.

Bob: I think--

MR. NYLAND: With Mike, I think it would work because Mike would quite honestly ask and ask it in such a way that those friends would try to tell him the truth. I don't think you would ask it in that way. Did you?

Bob: I thought I did. I got a result.

MR. NYLAND: You said it was not successful, though.

Bob: I said because I feel more alone now.

MR. NYLAND: Okay. Let's-- All right, Bill? (Bill: Yes, sir.) (Cassette turns)

Then the question is, what were you looking for? You know, there is no objection in feeling alone. Why shouldn't you? Because that definitely was not the purpose why I gave the task to Mike. The purpose for him was to acquire knowledge, not to acquire friendship. And therefore I think you misunderstood the task, because you didn't like to feel more lonesome. After all, what would be the difference? Supposing you feel lonesome as a result of asking questions of your friends? You still are you and you are acting or living or behaving and it is still a question if you wish to Work on yourself. It doesn't matter if you feel lonesome. If, together with this feeling of lonesome or even feeling sorry for yourself, you still have enough energy left over to want to Work on yourself, you can go ahead. If you can't, then that particular type or the mood in which you were is not conducive for the practice of this method.

The answer is simply wait until you don't have the feeling of being so lonesome. All right?

Bob: Okay.

MR. NYLAND: You understand what I mean?

Bob: Yes, I do.

MR. NYLAND: Yah. You don't feel lonesome when you get out of bed and you have slept well. You don't feel sorry for yourself the whole day. All right?

Bob: Okay.

MR. NYLAND: We leave it at that. All right?

Joanne Manza: Mr. Nyland? This is Joanne Manza.

MR. NYLAND: Hey? Who is it?

Joanne: Joanne Manza.

MR. NYLAND: Yah. Okay.

Joanne: Most of the time--

MR. NYLAND: I think the post is in between us.

Joanne: Excuse me, sir?

MR. NYLAND: Huh? Say it a little louder.

Joanne: Most of the time, I don't remember in my mind anything about Work.

And sometimes I either feel that I want to Work or I feel I don't want to Work, but when I do remember what I know about Work, it's very vague.

MR. NYLAND: Oh, I think you're in a bad state, aren't you. Tell me now, what is it you want? So far, it's all negative. Let's only talk about the times, few as they may be, that you have made any kind of an attempt, in the sense now we mean it, as Work on yourself. That--it becomes important, not the other times. You know, when a person wants to swim and he wants to talk about his swimming, he only talks about the time he is swimming, not the time he is standing at the edge of the water and doesn't want to go in. So what is it now that you have in mind? What is it regarding Work?

Joanne: I would like to know enough about Work to remember.

MR. NYLAND: How long have you been - let's call it associated with these ideas?

Joanne: A year and a half.

MR. NYLAND: A year and a half and during that time you haven't found out yet? Huh?

Joanne: I'm afraid I don't know very much about Work.

MR. NYLAND: Good. Then I'll give you a task for the next week. You ask five people to explain to you what is Work. Friends. They don't have to give an

opinion about you. All you want to know, "Can you explain to me what is Work on oneself or on myself?" Whatever it is that you--that is the gist of the question. You write up everything they tell you. When you're by yourself, you start to compare the answers and see if you come to a conclusion which you believe is reasonable. And then, when you have that next week or next time, you--probably a little bit too soon, but whenever there is enough time elapsed that you have been able to do this task, you can then read off what is the description of Work on yourself and then we can either say, "Yes, it's right," or perhaps correct it. All right?

Joanne: Yes, Mr. Nyland.

MR. NYLAND: Yah, I think it is a little idiotic that after a year and a half, you don't know what Work means. Okay. Will you do that?

Joanne: Yes, Mr. Nyland.

MR. NYLAND: Yah?

Bob Jordan: I--I've had an experience and I've tried not to talk about it because I'm confused and I wanted to hear what you had to say about the Monday night tape because-- I was out walking and I was trying to be aware of myself and I thought I'd--I--something in me said: I've done this before; I'm trying--I'm aware of myself walking. And then I tried to add a wish to it, a wish to Work, which is something different. And while I was walking and being aware of myself and trying to have a wish to Work, I suddenly became aware of myself observing myself, but it wasn't in me. I can only describe it as coming from behind me and above me. And I--

MR. NYLAND: Bob, let me stop you there, if you don't mind. Last week you asked a question and I said "no". Then a couple of days later you want to report, I said "no". I mentioned to you that you had been out of Work, so-called, for a long time and I was afraid you didn't really remember. What

you now described was putting the horse behind the cart. You talk about awareness; afterwards you talk about a wish. In the logical sequence, when one wishes to be aware, there is already a wish and the wish comes first.

Bob: Perhaps I said it wrong. I--

MR. NYLAND: Yah, I think you did. But your thought was wrong.

Bob: I had been making attempts and then last Monday I came here and I--I've been trying not to speak. I--every time there was a silence and I felt myself wanting to speak, I felt there was a good chance just to Work, just to observe that. But last Monday, at the end, somebody described a feeling, an experience, which I believe you were talking about, and it was exactly like the experience I had and I wanted to say to the person that I felt I had had the same experience, except when I had this experience I-- the right word probably is awesome, but--but I--I couldn't continue to do it. I--I couldn't continue to stay in that state. I was--

MR. NYLAND: Yah, but don't you see, Bob, for that you have to know what it is to Work. And I think what I said in the very beginning might be helpful. You see, I don't discredit any kind of a state in which one can be, emotionally, unconsciously, whatever it is, sometimes quite, as you say, awesome. For me, it is not Work, of course. It can lead to it because in deed, when I want to Work, the emphasis is entirely different. It is so completely free from identification which, in the case of awesomeness, is hundred percent.

Bob: There was no sense of time.

MR. NYLAND: Mmmm. That I can have many times during unconscious existence, many times, because time is so completely, as Gurdjieff calls it, "uniquely subjective", that almost any time, time can stop or time can go fast, depending on what I'm engaged in. But you see, don't let's go and philosophize because I'm not interested. I'm only interested in exact description of what one does when one wishes to Work and that then, when we talk about it here, that we

have certain results based on an experience of the application. Now it's quite all right that you and I will talk about it and see what there is, I would almost say, to save you, because you are on the wrong road and you must not continue on it.

All right? Okay.

Arlene Prince: Mr. Nyland?

MR. NYLAND: Yah.

Arlene: It's Arlene.

MR. NYLAND: Yes, Arlene.

Arlene: It seems that during this time, certain things about myself are becoming more obvious to me and I'm having a problem in accepting them and I'm becoming very tight with myself because I don't--I can't--

MR. NYLAND: Can't you accept yourself as you are without even describing the reason why you are the way you are? It's a different process, you know.

Arlene: That's what I wanted to tell you, that I had an experience where-- where I understood how--

MR. NYLAND: You think too much about the causes that make you what you are. And in that sense, you are describing yourself. That what is 'I' is not interested in the cause. It's interested in the state of life of yourself and the acceptance in the very beginning and, as I say, many times for a very long time. Only the acceptance of the fact of aliveness so that then the cause of what I call my manifestation and the form which then of course life also takes, because it is manifested, becomes for me really irrelevant and I want to accept that what I am because I know I want to accept life first.

I've talked about transparency. You remember that?

Arlene: Yes.

MR. NYLAND: And it has nothing to do with the description of the reasons why I am the way I am because if I keep on thinking about it, I don't have much chance of having any awareness. So when you catch yourself in certain states as a result of things you react to, it is not the right time for you to Work.

Arlene: May I tell you something that did happen?

MR. NYLAND: Yah.

Arlene: Some-- Several times I've known this to happen that when I was in-- all of a sudden, it seemed as though a part of me which was just a deeper part of me than I'm usually in contact with, could accept myself. I didn't know where that came from but with that acceptance there came a wish then to Work on myself. It would--it allowed my form to be what it was and there was just a deeper wish to Work.

MR. NYLAND: That's right, but that can be in an unconsciousness.

Arlene: Yes.

MR. NYLAND: You know, I can accept myself in unconsciousness when I want to do something for which I don't want to reason too much or where I simply assume that that what I ought to do, can be done regardless of my wish of not wanting to do it. It is to some extent a form of accepting myself by not having any further interest in what I am, and to do only that what I'm supposed to do or even where I might have interest for. But it's a different way of accepting myself.

Arlene: I don't know how to approach that every day.

MR. NYLAND: The acceptance is in that what is and without any action at that moment when that process takes place. You're all the time linking it up with the behavior form which is being expressed in some way or other and you forget that it has to become first the acceptance at the moment, the acceptance, as I say many times, now. The difficulty is that you keep on thinking and

feeling at the same time, and giving enough attention to those two different things so that there is not enough left for the wish of attention only to go to the formation of 'I'.

Arlene: That's what happens.

MR. NYLAND: Yah. So reduce your activity. Drain your mind and your feeling. Let it be preceded - this attempt for wanting to Work on yourself - by creating conditions which are more conducive, creating for yourself a state of relaxation or that what is of no interest in ordinary life and simply then the acceptance of yourself as a body happening to exist, almost without any thought, without any feeling, hoping that that what is already as a thought or feeling in your brain, that it's not going to be too disturbing. Simple things, Arlene: just a little walk, just a stepping up on a stairway holding on to the banister. There's nothing involved in that than just keeping your muscles going. And when the thoughts come in and you cannot say "nix, nix", then wait until they automatically have disappeared. The day is not all the time filled with thoughts and with feelings. Many times it's filled with nothing at all but habits. And habits definitely have no particular reason even to be called to one's intellect. And the feeling can sometimes be so completely low that you hardly breathe. Use such times. Don't--don't use other times when it is too difficult. You ought to know. You ought to know by this time when to Work and when not to Work.

Arlene: I have just seen that happen in difficult times where that came.

MR. NYLAND: Sure, it may be by accident that that happened; but when you want to apply it as a result of your own wish and not be dependent on an accident, there are an entirely different factors involved.

Arlene: I have wondered if there is any way of producing that accident.

MR. NYLAND: No. If--if you do the law of an accident, it wouldn't be an

accident. No, Arlene. One can only see an accident as a law when you are on the next level higher than where you are now, so that if you want to use an accident, you still have to Work. You understand what I mean?

Arlene: Yes, sir.

MR. NYLAND: On the same level, accidents remain accidents. On the next level, certain accidental happenings are seen sometimes or recognized as a result of certain laws which exist on this Earth. You can hope for it and you can ask for it. You can even pray for that kind of a thing, but there is very little guarantee that it will happen. Accidents happen to a person and he has to digest it regardless of understanding. So when this is accidental, that one in the midst of some activity happens to think about Work, it may be quite all right for that moment but you will not be able to reproduce it because you don't know what kind of activity would allow even that kind of an accident.

Arlene: Yes.

MR. NYLAND: You see, you put yourself in the hands of a world where it is impossible to have any impartiality. You understand that?

Arlene: Yes.

MR. NYLAND: If I'm very busily engaged in anything and it takes me up, and I'm emotionally involved, and intellectually my head is steaming, it's not the time for a creation of any 'I'. All right?

Arlene: Yes.

MR. NYLAND: See it when you teach movements, that you yourself cannot be present to that when the movement you have to perform and you have to explain, requires attention and very definite attention. There is no chance for any 'I'. Even if you start out with the wish, it disappears within a second, and you must know that. Here we sit and talk about Work and we sit and talk and trying to create logical thoughts, sequences, explanations, things that belong

together. It requires attention. The mind has to function. It has to remain active. Constantly it has to be fed. One has to keep on talking about it, formulating in a correct way. One has to send energy in the form of a voice with feeling, of a thought without feeling or whatever it is. How difficult it is to have 'I' present constantly by such--in such activity. And that is what you're talking about. All right?

Arlene: Yes.

MR. NYLAND: Good.

Phyllis Lehman: Mr. Nyland? Phyllis Lehman.

MR. NYLAND: Yes.

Phyllis: I took a task based on what I'd heard in a meeting, of trying to be positive and say "yes" to what came and I didn't--I didn't take it as a Work attempt but when I tried to do this the "yes" almost-- I don't know if it was energy released from changing the "no" into the 'yes', but the "yes" became almost like an 'I' and I don't un-- It was like it was a moment and it was--it had that energy and that knowledge--

MR. NYLAND: Yah, but you--you know, Phyllis, when you say it almost became like an 'I', did you take 'I', I call it, hundred percent? It may be a powerful influence and maybe because you said "yes" and didn't have to say "no", there was no strife within yourself, there was no conflict, so that may have made it easier. But when that "yes" finally then became a motivating force and you want to compare it to 'I', the 'I' has to require impartiality regarding that what you are and also it has to be simultaneous. And those two requirements, I'm sure they were not there.

Phyllis: Not at that moment but like afterwards it was--

MR. NYLAND: Well, afterwards, but then to what do they belong? When impartiality

comes up afterwards, is it in connection with the existence of 'I' or is it in connection with the thought of 'I' that has been? All three to--go together.

The necessity of the fulfillment of the requirements for 'I' existing and functioning, is always the simultaneity of all three, not one after the other. When one learns, one of course introduces first an observation process as well as one can; and to that is added impartiality whenever you can; and to that sometimes is added, if you really want to, the existence of a moment, the introduction of simultaneity. And then afterwards the three may be, or only two or only one, intensive. Then a second one and a third one. It's very much like building up a movement where first the head has to move, then the hands, then the feet. After a little while, first obligatory, you try all three at the same time.

'I' cannot be separated from that what are the component parts of 'I', because 'I' will not really exist unless there are those three components. And the one is a noticing, that is, an actual seeing or perceiving, and the second is an impartial fact, a fact without any like or dislike or description, and the third is that what is a fact completely free from any form of association, justification, rationalization, classification, description, pigeon-holing. All of that cannot exist. And if that is not done or if they are not in existence even to the full extent, there is no 'I' at all. 'I' is a result of the three, like elements when there is a chemical reaction can be combined - certain chemical substances - and all three of such substances have to (be) present under certain conditions and then there is a new substance formed. That is 'I'. And the three component parts are the ones that I just mentioned. They are brought together for the purpose of unification. And that unification is like a chemical reaction in producing a new substance which is 'I', not having any of the particular requirements or the

properties of the three components. You see, my impartiality is linked up with my unconsciousness. It is a difference, of course. When I say impartial, it is the absence of partiality. So that in itself already links it with a subjective concept. And the same of course applies to simultaneity when I have to consider that as a moment, and I say a moment is free from a second or in--any duration of time. So I live with the components in the--almost in an unconscious world, in which I try to define that what could become nonsubjective in the world of subjectivity.

You understand what I mean?

Phyllis: Yes, but I don't understand how it applies in a certain way that when this experience, like it was as much as, when I thought back on what it was, it was as much as I knew about Work as other Work attempts which could be--

MR. NYLAND: No, I doubt it because there was no Work attempt. You only said it appear--felt a little like 'I', and I say it couldn't.

Phyllis: No, I used the wrong words then. When I--it seemed to me that it was 'I', you know, when I thought afterwards.

MR. NYLAND: If it was 'I', you must have a result of that 'I' existing. And that is in the form of the acquisition of knowledge of yourself which is more truthful or sometimes, you say, absolute. And also, a result of an existence of 'I', is a state of aliveness which is different from a state of aliveness in a subjective manner. The state of aliveness in an objective world gives one a freedom, a certain sense of freedom which you don't have when you are bound.

Phyllis: Yes, now that was there as much as I can understand it.

MR. NYLAND: Yah, darling, but you haven't got the fact as yet registered in an objective sense. You have no fact as yet about yourself. You have nothing as yet to accept because you don't consider the acceptance of yourself that

you are. There is very little even of the sense of aliveness in you and the acceptance of aliveness by 'I'.

Phyllis: You know, that was there.

MR. NYLAND: Good. Whenever any person says it was there, or I've done it already before, or, yes, I know that of course and so forth - I don't speak anymore. My answer is go ahead.

Linda Goldman: Mr. Nyland?

MR. NYLAND: Yah.

Linda: It's Linda Goldman. I made a Work attempt at a time when--when I thought that circumstances were right. And--and the Work attempt came, I would say, from my mind because I figured that it was a good time, I would have time by myself to Work, instead of coming from a deeper wish or a need for Work. And for about twenty minutes I continued to make an effort. And I could not--I could not stop thinking actually. And I need to know how--

MR. NYLAND: Linda, did you have a wish to think?

Linda: Did I have a wish to think?

MR. NYLAND: To think. You couldn't stop thinking.

Linda: I felt as though I wanted something to happen so badly. It's like what you warned me about, about, you know, "Thy Will--"

MR. NYLAND: We did talk about that.

Linda: Yah, but I don't know how to stop it. And the harder I try to stop it, the more it happens.

MR. NYLAND: Well, can't you put things out of your mind?

Linda: Well, I haven't been able to.

MR. NYLAND: Get something that is of more importance. I've told you - maybe your or I've mentioned an example several times: The Japanese has a headache.

He wants to get rid of it. He takes himself a coin, very much like a silver dollar, heats it up and puts it right in front of his forehead. The pain that is caused by that is much worse than the headache. He gets rid of the headache. If I have two wishes, I put them on a scale and I see which one is heaviest. Then I follow that.

Linda: I understand--

MR. NYLAND: Yah, yah, yah!

Linda: Yah, except that what I'm afraid of is that--

MR. NYLAND: Get out of your head the different things that disturb you and do the thing that you really want. Now if that has nothing to do with Work, that's your condition.

Linda: What if that's true, though?

MR. NYLAND: I don't know. It depends upon what you find out. If I have a wish to Work and it doesn't last long, then of course I don't Work. If there is a strong desire which I connect with my wish to Work, that I want to reach a certain result which is beneficial to me, or if it is based on the description of the condition of myself which I don't like, then I will find the road which will lead away from that and go towards something else. But when I wish to Work, I have to have really two things: I want to leave what I am; I want to get somewhere where I hope I will be, let's call it, better. And that will create an intensity on the part of myself, the more I wish to leave what I am.

Imagine a fire that takes place within you and you want to run away from it. It is really that, because the fire that is within me destroys me. And I want to find all kind of means to be able to extinguish it. And someone told me that if I just run as fast as I can, the fire will go out. I'm sure that I would do it even if my mind would say it's stupid. I would do it because I know the fire is burning too much. There is a fire of destruction

in people. There is a fire that is determined by the extension of time in unconsciousness. When I start to realize that time is really short and that I ought to do something - even if I'm young, that I need time now in order to establish something that is worthwhile for me - young as I am or as old as I am, there is still a desire that perhaps I should hold on to what I am and still perhaps I can have also the other. And when I realize that I can have only one, then I must make up my mind what is the most important thing for me. And I follow that.

Try to think about it. I say put them on a scale. What is your wish for yourself to become conscious and conscientious; to become a man; to become harmonious; to become free; to satisfy your conscience as it is now; to see that there is something permanent as against that what is now temporary; to become free from one's body; to really develop that what is still potential, whatever may be the motivation? I have to come to grips with such questions. Either I wish Heaven or I allow hell to exist. And I'm in constant conflict between the two, but Heaven will never come within me when hell is already there.

The state of conflict is the state of purgatory. It means I have to do something because either I go one direction or the other. There is only "yes" and "no" in this life. There's no in between. There's not just a little bit of this and a little bit of something else. If I don't Work, I go down. That, you might say, is an inexorable fact. I know it. When I am young, I go up, I know that, I also know that I will reach a certain, what I call optimum, that is, the optimum possibility of myself. After that I will go down, without any question. At the end of my life, I will be at the same place where I started from, on the same level. The beginning I call an minimum, the end I call a maximum. The highest point is optimum. From the optimum, to keep equal, horizontal to what I am, is extremely difficult

because the law of gravity will destroy me in time. I just have to make enough allowances so that I keep on feeding myself. In the end, my body has to give up.

You understand these things?

Linda: Yes.

MR. NYLAND: Good. Keep on thinking about it. That will give you room for wishing something. And then when that wish is really intense enough, bit enough, you might say pure enough, you will Work.

Vicky Mitchell: Mr. Nyland?

MR. NYLAND: Yes.

Vicky: Vicky.

MR. NYLAND: Yes, Vicky.

Vicky: It seems that the only results that I have when I Work are changes of state and sometimes definite feelings of separateness between what I'm trying to create and my body, but nothing that I feel is reliable enough to call an absolute fact. And yet, some of my attempts, I feel sure, are from the right place and in the right direction, so I wonder what's wrong?

MR. NYLAND: Vicky, can you look at the development of a man as a actual making something like an emotional body or building a body for a Soul--as a Soul? Can you imagine that kind of a process? If you can, can you then, as a result of making attempts, reach a certain state in which you are more emotional than superficial with your body?

Vicky: Yes.

MR. NYLAND: Can you reach a state in which you have more interest in the possibility of development of a spiritual life than only what kind of a hat or kind of a dress you will wear? When you find in yourself more interest

in the things that really start to count, if you find that there are in your particular activities, or the friends, or the interest in which you express in some way or other, in the way you spend your time, that you see that there is a change so that you are gradually getting through with the things that once and for all you already know and that you strive to find certain things that are of more interest and have more depth and have more meaning - that I would say is a result of the interest I have in the spiritual development. And then when I say spiritual development, is there actually in my ordinary life more expression of spiritual values? And I usually have to measure that by a continuous lack of interest in things material.

Vicky: Well, I feel that that's happening, but I don't--

MR. NYLAND: Yes, exactly. And that is an indication of a change. And I call it a change for the better because it really means that there is much more permanency possible in a--in an essential sense, as compared to that what is ephemeral.

If you find that as a result of these kind of--let's kind of say thoughts or feelings, that something substantial starts within you by which you can then judge the relationships with people - can you see that in a progress in this direction in which we talk about, gradually your taste is changing regarding of the people you want to have contact with and where there are more disappointments because you would expect them to be different? These are all things that are surrounding any kind of a man who becomes interested in his own development and they belong quite definitely to an evolutionary period. And I think I would start to judge that first before you actually see the results in yourself in either the forms of your own behavior or in the kind of thoughts and feelings you will have and later on impartiality regarding that what you are. The acceptance of that what you

are becomes of course more and more important as acceptance because that what you are becomes of less and less importance in the direction in which you wish to grow.

Does that make sense, Vicky?

Vicky: Yes, it does.

MR. NYLAND: All right.

So that's the end. (Bill: Yes.) So it has to make sense for all of us, huh?

Today, Friday. We'll meet Monday, all right? Bring your questions.

Good night.

END TAPE

Transcribed: Bob Provasoli
1st Proof : Molly Wolfe
2nd Proof : Idell Conaway
3rd Proof : Lenore Beach
Final Type : " "